The Maharshi

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Sri Ramana Pada Malai

Back in 1902 Sivaprakasam Pillai queried Sri Bhagavan as to the nature of 'I' and in response received the enlightening exposition enshrined in Sri Bhagavan's "Who Am I?". *This great devotee has also placed us under a debt of gratitude for this following poem, which answers a wide range of spiritual questions and contains Sri Bhagavan's direct and simple instructions (the original is in Tamil).*

REFRAIN: (To follow each verse)

Blessed be, blessed be The Feet of Lord Ramana,
Blessed be, blessed be and forever blessed be!

1. Blessed be the Feet of the Master, the embodiment of Grace. Blessed be the Knower of the Veda whose Feet remove ignorance and confer Knowledge.

2. Blessed be the Feet of God who attracts the minds of those who see Him. Blessed be His Feet, the One of clear Knowledge who has neither likes nor dislikes.

3. Blessed be the Feet of Him who is all Light. Blessed be the Feet of Him, the true Devotee, who had the Grace of the Lord.

4. Blessed be the Feet of Him the embodiment of Truth, who realized the Truth and rejected all (else). Blessed be the Feet of Him who shows the path of emancipation as it really is.

5. Blessed be the Feet of Him who truly knows but does not show Himself off as a Knower. Blessed be the Feet of Him who teaches the way of highest devotion.

6. Blessed be the Feet of Him who removes the fears of those who take refuge in Him. Blessed be the Feet of Him who regards even poison as nectar.

7. Blessed be the Feet of Him, the Supreme. Blessed be the Feet of Him who lets no danger come (to His devotee).

8. Blessed be the Feet of Him who returns good for evil. Blessed be the Feet of the Creator who melts even stony hearts.

9. Blessed be the Feet of Him who does not expect any reward. Blessed be the Feet of Him, the Lord whose speech is like nectar.

10. Blessed be the Feet of Him who teaches, "Seek 'Who am I ?' and leave the rest." Blessed be the Feet of Him, the Peaceful One, who says that sorrow will go if one becomes Oneself.

11. Blessed be the Feet of the One who gives the knowledge that "I am not the body which is so dear." Blessed be the Feet of Him who says "Throw the burden on the Lord."

12. Blessed be the Feet of the One who says that the Divine will bear any burdens. Blessed be the Feet of Him who says, "Stick to the Path which is shown."

13. Blessed be the Feet of the One who says that all is the work of the Lord. Blessed be the Feet of the One who says that the ego and nothing else is the whole trouble.

14. Blessed be the Feet of the One who teaches, "That which rises as the 'I' is the mind." Blessed be the Feet of the One who teaches that the mind is dissolved in the vision of Jnana.

15. Blessed be the Feet of the One who instructs, "Do not think anything and be still." Blessed be the Feet of the One who says "Keep your mind fixed in the Self."

16. Blessed be the Feet of the One who says, "Do not slacken in Self-Enquiry but continue it till you achieve Abidance in the Self ."

17. Blessed be the Feet of the One who says, "All evil that hovers around identification with the body will vanish with Self-Enquiry."

18. Blessed be the Feet of the One who says that bliss will surge up and up as one dives deeper and deeper into the 'I'.

19. Blessed be the Feet of the Lord who instructs,

"Offer the wandering mind to the Lord. It is the highest devotion."

20. Blessed be the Feet of the One who says, "Do not dissociate yourself from the Lord who is within but appears separate and without."

21. Blessed be the Feet of the One who instructs, "If the mind goes after sense objects, stop it; this is offering the soul to the Lord."

22. Blessed be the Feet of the One who teaches, "Quell all thoughts which rise; that is vairagya."

23. Blessed be the Feet of the One who says, "Many are the ways to control the mind. The best among them is Self-Enquiry."

24. Blessed be the Feet of the One who says, "If controlled by other methods it (the mind) will rise again. This is due to the force of vasanas."

25. Blessed be the Feet of the One who explains, "By mantra japa the mind will be quiescent. Japa is a means of enquiry."

26. Blessed be the Feet of the Murti (one with form) who says, "(Contemplation on) Form will make the mind one-pointed. Considered well it is also a way."

27. Blessed be the Feet of the One who teaches, "If Prana (breath) is controlled, mind is temporarily controlled. Pranayama (breath-control) is also a means."

28. Blessed be the Feet of the One whose teaching is "The best in the code (for sadhakas) is moderate eating. (Also) One word spoken leads to a hundred."

29. Blessed be the Feet of the One who teaches, "Control of mind is the gist of any book (teaching). What book do you need to see yourself !"

30. Blessed be the Feet of the One who says, "Desire is the play of (material) atoms. Desirelessness is Jnana."

31. Blessed be the Feet of the One who enjoins, "Get rid of the discrimination between the sexes. Marriage is a way of achieving it."

32. Blessed be the Feet of the Noble One who explains that giving to others is giving to oneself, if there is the knowledge as to who one is.

33. Blessed be the Feet of the One who stays humble and says, "To humble oneself more and more is good. Avoid contempt towards those who are low."

34. Blessed be the Feet of the One who says, "If one wants to rule over (others), others will do the same. If one stays humble others will also do likewise."

35. Blessed be the Feet of the One who instructs: "Don't go back on your word. Do not interfere in other's affairs."

36. Blessed be the Feet of the One who says, "It is best to let one raise himself by himself. Grace helps where there is effort."

37. Blessed be the Feet of the Yogi who says, "It is dangerous to discard traditional rules of conduct. Try to think and understand their significance."

38. Blessed be the Feet of the One who teaches, "Regard everything as the Will of the Lord. Considered well the world is only a dream."

39. Blessed be the Feet of the One who says, "It is proper for the wife to act in compliance with the husband. She will derive the same peace as the husband acquires."

40. Blessed be the Feet of the One who says, "Fix the mind in the Self. That is respecting the Guru's word."

41. Blessed be the Feet of the One who says, "Nothing else is expected of you – be rid of the feeling of difference (between the jiva and the Self)."

42. Blessed be the Feet of the One who says, "Formal respect is only for the outside world. Where is this consideration when there is unity between man and wife?" (Symbolically the relationship between the master and the disciple, though bound by the rule of respect in one sense, is really one of Unity.)

43. Blessed be the Feet of the One who sees merits even in faults. Blessed be the Feet of the Jnani who has saved me, possessed of little tapas.

44. Blessed be the Feet of the One who like the Sun makes the hearts of the devotees blossom. Blessed be the Feet of the One who lives in Arunachala.

45. Blessed be the Feet of the One who was born in Holy Tiruchuli. Blessed be the Feet of the One who was born through Grace as son to Sundaram Iyer.

Blessed be, blessed be The Feet of Lord Ramana,
Blessed be, blessed be and for ever blessed be!

–The Mountain Path, Jan. 1972

Dr. Ajay Kumar

When aspirations are sincere, efforts one-pointed and Grace is obtained, the Lord himself fulfills the noble desires of His devotees. This we have recently witnessed in the life of a friend and fellow devotee, Dr. Ajay Kumar of Pennsylvania.

On June 14th Ajay left alone for a 2-½ week visit to Sri Ramanasramam. He had been planning the trip since February, and this was not his first visit since he heard of the Maharshi some ten years ago. But during the last year or two a noticeable change came over Ajay. His habits were abstemious. He would talk very little, eat very little and though attending to all his required task in life, he expressed how he found no real purpose or satisfaction in them. His inner attention became centered on Bhagavan's life and teachings. Ajay would spend all his spare time and much of the quiet time at nights attending to what he found most meaningful – his spiritual ideal. And whatever little sleep he took was on the floor itself. In short, his *vairagya* had matured considerably and his mind turned inward.

Ajay appeared to have a premonition about not returning from this India trip. He expressed it to a devotee at the New York Ashrama. But in no manner did it dampen his joy and inspiration upon reaching Bhagavan's abode on the morning of June 16th. He was like a carefree boy, joyously frolicking about his most cherished playground (Sri Ramanasramam). Ajay was cheerful and friendly to all, supremely happy residing in his gracious Father's abode.

Then came the morning of Thursday, June 26th. A messenger came to his room with a note at 7:45 A.M. Though the door was not locked from within there was no response from Ajay when summoned. An official from the office was called for and upon entering the room found Ajay's lifeless body on his bed with his legs dangling down to the floor. At age 47 he had suffered a massive heart attack during the night.

His body was preserved in an icebox. Relatives were contacted and gathered in Echammal's cottage by Friday night, keeping vigil. Early Saturday morning devotees grouped outside the cottage and chanted "Akshara-manamalai," and at 8 A.M. the body was taken to the cremation ground. The Ashram President, V. S. Ramanan, V. Ganesan, Captain Narayan, Chandramouli, along with Ajay's family members followed. All the devotees at the Ashrama felt that Dr. Ajay was certainly a blessed soul, coming all the way from the USA to leave his body at Arunachala and be absorbed in Sri Bhagavan.

Only a few nights earlier while doing pradakshina of Arunachala with devotees, Ajay expressed his fervent desire to shed his body there, at the feet of Arunachala. It was not the first time this was expressed. Being a physician, we can have little doubt that Ajay knew that his heart was failing that night. He was evidently sitting up and we can be certain that his mind was fully fixed on Sri Bhagavan at the last moment. Ajay was, indeed, a blessed soul. The inspiration we received from him during his lifetime continues now in greater measure, instilling us with determination, faith and devotion.

Ajay's mother had told Padmini, Ajay's wife, on several occasions that a Mahatma who saw Ajay soon after he was born commented that the boy was a *yoga brashta*, one who had slipped from his state of yoga. "At some point in his life it will all come back to him and he will return to his yogic state," he concluded. The Mahatma's words were fulfilled.

On July 19th and 20th devotees from Arunachala Ashrama gathered at Dr. Ajay's home in Hummelstown, PA. There they recited Bhagavan's works, read his teachings, discussed about the rare good fortunate of having Ajay's noble friendship. Padmini, her mother and daughter, with much fortitude and strength, acknowledge the wonderful good fortune of Ajay's destiny. Nevertheless, his family members and all devotees will certainly miss this rare soul and friend whose life, and death, proved a testimony to the Master's teachings and grace.

Note: When Sri Bhagavan's father died, Bhagavan was 12 years, 7 weeks old. This was calculated while reading through Ajay's "Time Line" of Bhagavan (see next page). Can we say it is only a coincidence that Ajay's only child, Natasha, was also 12 years 7 weeks old upon his passing?

RAMANA – LEELA
A Time - line

*Evidence of **Dr. Ajay Kumar's** one-pointed devotion to Sri Maharshi is found in the following extensive chronology he left us, detailing interesting and relevant events in Bhagavan's life gathered from various books.*

1879[Aged 0] **December 30 Monday 1 a.m. –** Born at **Tiruchuli**. [Corresponding to 16, **Margali** of Tamil year **Pramadi** – Star **Punarvasu** – **Arudra Darshan day.** House where born is now called 'Sri Sundara Mandiram'. Tiruchuli temple Deities are **Sri Bhuminatha** and **Mother Sri Sahayavalli** about which Sundaramuti and Manikkavachakar have sung hymns. Blind nurse saw a wondrous light at the time of birth [PB1 – Pictorial Biography]. 'Arudra Darshan' commemorates the occasion when Siva manifested himself to his devotees as Nataraja [PB1, SR14 – Self Realization]. It is also on this date that an endless column of Light – Siva's transcendental and immanent aspect – was to manifest as the benevolent Arunachala [PB2].

Siblings – Brother – Nagaswami (1878– 1900) [SR12,124]; Brother – Nagasundaram, later known as Niranjanananda or Chinnaswami [1886 – 1953 Jan 29, died of heart disease. Joined Bhagavan in 1917 (SR12,262)]; Sister – Alamelu Ammal [1888– 1953 Jan. 3, died of liver disease (SR266)]

Nephew – Venkataraman, Chinnaswami's son, at age 24, called to help ashram in 1938 [SR266]; need for him to come and help confirmed by Bhagavan [Venkatoo 60]. Now Ramanananda Saraswati.

?1886 [6y+] **–** We used to play in the Kalyana Mandapam which is by the side of the temple. Our classes were also held there for some time. [PB4]

– When Venkataraman was about 6 years old, he was reprimanded mildly for making kites and paper boats from an old disposed case-bundle of law suits. The boy took it to heart and disappeared, and the search for him was fruitless. At the time of puja at the Mother Sri Sahayavalli **shrine the priest saw a figure silently seated behind the idol. It was the child Venkataraman.[PB5]**

1891 [11y+] Moves to Dindigul, after completing elementary education at Tiruchuli. Spent one year in the first form at Dindigul [SR15].

1892 [12y+] February 18 – Death of father, Sundaram Iyer. Moves to Madurai, to live with paternal uncle, Subba Iyer. Studies at Scott's Middle School and American Mission High School

1895 [15y+] November – hears of 'Arunachala' mentioned to him by an elderly relative. About the same time, or perhaps some months later, reads Periapuranam [SR17].

1896 [16y+] **About middle of July – 'Death Experience'** at Madurai ending in complete and permanent Realization of the Self. House is now called 'Sri Ramana Mandiram'.

1896 [16y+] **August 29, Saturday –** Leaves Madurai for **Arunachala.**

September 1, Tuesday – Arrives in **Arunachala,** reports to inner shrine at the great temple, **Sri Arunachaleswara** and **Mother Sri Apeethakuchamba**

Upon leaving the temple, and on his consent to getting his head shaved after being asked by someone, he was lead to Ayyankulam Tank and had his head shaved. Threw away all his remaining money into the tank [PB24]. Stays in temple premises within the Thousand-Pillared Hall, in Pathala Linga [underground cellar] south east corner [PB29]. He was completely oblivious when he was bodily carried out of the Pathala Lingam vault to the Subramanya Shrine [PB24]. Seshadri Swami tried to guard him [SR47]

Gopura Subramanya Shrine – 2 months stay [PB24] Mouna Swami looks after [SR49]

He then moved to adjoining flower garden and banana grove, and sometimes in the room where large floats were stored [PB25]

Next sat under large Illupai tree or in the Mangai Pillayar Shrine [PB25]. Uddandi Nayinar became an attendant [SR51], returned to his mutt in 1897, revisited seven years later, once or twice again and died about 1916 [SR71]

1898 [18y+] Moved to Gurumurtam in the outskirts of the town [February – SR52] less than a year and a half after his arrival at Tiruvannamalai [PB25] on Annamalai Tambiran's request [SR. Palaniswami becomes the attendant [SR54]. Remains attendant for 21 years [AO 36 - Ramana Maharshi and the Path of Self Knowledge, by Arthur Osborne].

	After a little more than a year at Gurumurtam, Brahmana Swami moved to neighboring mango orchard in May 1898, staying there for about 6 months [PB34]
1898 [18y+]	May - Uncle Nelliappa Iyer visits Bhagavan at Mango Grove. Uncle Subba Iyer with whom Bhagavan had stayed in Madurai had died in the meantime [May 1,1898 – SR61].
	A month at Arunagirinathar Temple, then a week at one of the towers of the great temple and in the Alari oleander [SR50] garden [SR64]. He then moved to Pavalakkunru. [PB24]
	September: Moves to Pavalakkunru [one of the spurs of the Arunacchala Hill] on which there were an Iswara temple, a spring, a cave and a mutt at the foot [SR64]
1898 [18y+]	December - **Mother Alagammal visits Bhagavan** at Pavalakkunru, with Nagaswami [SR64]
1899 [19y+]	**February - Moves to the Hill, Arunachala**.
	Stays in various caves up the Hill – Satguru Swami Cave [Alamarathu Guhai], Guhu Namasivaya Cave for short periods, then to Virupaksha Cave [PB44]
	But mostly in Virupaksha Cave [lived here for 17 years] , using Mango Tree Cave [near Mulaipal Tirtham – SR69] as summer residence. [His first cave on the Hill was the Virupaksha – SR67]
	Virupaksha Deva 15th century saint [Glory of Arunachala]
1900[20y+]	Between 1900 – 1902 [SR74] – Replies to questions put by Gambiram Seshayya [devout Rambhakta, studying various yogas – SR73], at Virupaksha Cave. Later published as **Self-Enquiry**
1902 [22y+]	Answers to questions asked by Sivaprakasam Pillai [Who am I?], published in 1923 [SR77]
1905[25y+]	Moves to **Pachaiamman Koil** for **six months** during the **plague epidemic**. Returns to the Hill
1907 [27y+]	November 18: Kavyakanta Ganapati Muni [previously had visited Sri Bhagavan twice in 1903/1904 [SR88] visits Bhagavan. Bhagavan imparts upadesa to the Muni. In a letter Muni wrote next day, he declared that the Swami should be called Bhagavan Sri Ramana Maharshi [SR90, 91]
1908 [28y+]	January to March: stays at **Pachaiamman Koli** [with Ganapati Muni and others]. Returns to Virupaksha Cave
1908 [28y+]	**Translates** into Tamil prose Adi Sankara's **Viveka Chudamani** and **Drig Drisya Viveka**
1911 [31y+]	First recorded visit of a Westerner – F.H.Humphreys visits Bhagavan [November – SR 110]
1912 [32y+]	**Death experience** at **Tortoise Rock** in the presence of Vasudeva Sastry and others
1912 [32y+]	First celebration of his birthday – Jayanti, in spite of his protests [SR183]
1914 [34y+]	**Composes prayer to Arunachala for Mother's recovery** from illness
1915 [35y+]	**Song of the Poppadum** written for the sake of Mother
	The following were also written during Virupaksha days: **Arunachala Aksharamana Malai, Arunachala Padikam, Arunachala Ashtakam**, **Translation** of **DevikaLottara, Translation** of Adi Sankara's **Hymn to Dakshinamurti**, **Guru Stuti**, **Hastamalaka Stotra**
1916 [36y+]	Moves to **Skandashram**
1917 [37y+]	Composes **Arunachala Pancharatanam** in Sanskrit
1917 [37y+]	**Mother settles at Skandashram** [SR126 – In the beginning of 1916, mother came to stay, initially with Echammal]
1917 [37y+]	**Sri Ramana Gita** written in Sanskrit by Ganapati Muni [questions put to Sri Bhagavan between December 1913 and August 1917 on different occasions, and his answers – SR93]
1922 [42y+]	**May 19, Friday** about 8 p.m. [SR129] **– Mother's Maha Samadhi** [Bhagavan kept his right hand on her heart and his left was on her head AO78]
1922 [43y+]	Jan 3 – Sri Bhagavan's jayanti celebrated at Mother's shrine first time. A week before the jayanti, Sri Bhagavan came to visit the shrine as usual on his daily walk and stayed on [PB62]. (date different from above)
1924 [44y]	26th June about 11:30 p.m. to 2 a.m. – Robbery at the ashram. Bhagavan receives blow on his left thigh. [SR152– 6]
1926 [46y+]	STOPPED GOING ROUND THE HILL. [SR172], [Kunjuswami. Letters – Suri Nagamma No. 24 – Poor man's mite]
1926	Old hall constructed [MP Jan 1987, p62] ; had to be dismantled in May 1986 and after six months of sustained , meticulous work, the renovated Old Hall was reopened at 7a.m. on 5 Dec 1986. Old devotees declared interior décor and outside appearance now look 'absolutely the same'. From old structure major portions of Cuddappah slab, flooring, doors, windows, wooden trusses/rafters and tiles have been reused. [MP Jan 1987, p63 – 64]
1927 [47y+]	April 24 – Composes **Atma Vidya**

1927 [47y+]	Composes **Upadesa Saram** in Tamil, Telugu, Sanskrit and Malayalam
1928 [48y+]	Composes [Completes] **Ulladu Narpadu** in Tamil and Malayalam [**Sat Darshanam**]
	1930 – Ganapati Muni translates Sat Darshanam into Sanskrit
1933 [53y+]	**Translates** into Tamil the **Agamas: Sarvajnanotharam – Atma Sakshatkara**
1936 [56y+]	**Translates** into Malayalam **Sri Ramana Gita**
1939	September 1, Thursday – **Foundation** laid by Bhagavan for the **Mathrubhuteswara Temple**
1940 [60y+]	Selects 42 verses from **The Bhagavad Gita** [now entitled The Song Celestial] and **translates** them into Tamil and Malayalam [G V Subbaramaya p78 – 79]
1940 [60y+]	October 5 – Bhagavan STOPS eating pan (betel leaf). [G V Subburamaya]
1941 [61y+]	Before May19 – Bhagavan STOPS going to kitchen to help. [G V Subburamaya]
1945	Jan 25 – Foundation of New Hall: June 5 – cornerstone laid in presence of Bhagavan [Day by Day, p191]
1946 [66y+]	September 1– **Golden Jubilee Celebration** of Bhagavan's arrival in Arunachala
1946	New Hall in front of Sri Matrubuteswara Temple construction [MP Jan 1987, p62]
1947 [67y+]	February: Composes **Ekatma Panchakam** in Telugu and Tamil
1948	June 18 – Cow **Lakshmi** attains **nirvana**
1948 [68y+]	**Translates** into Tamil **Atma Bodha** of Adi Sankara
1949 [69y+]	March 17, Thursday – **Kumbhabhishekam** of **Mathrubhuteswara Temple** in the presence of Bhagavan
	March 14– The brief ceremony was over by 9 p.m., when Maharshi was taken to open the new big Hall attached to the temple. Being too weak to turn the colossal key of the door, the young *stapati* turned it for him. He was taken directly to the inner temple and helped over the short flight of steps and made to touch the stone *Sri Chakra*, which stands immediately behind the *lingam*, as the symbol of the Creative Power latent in the Formless Spirit (*Chit*). He was then taken out and made to sit for the first time on the stone couch in the new temple hall, which was covered with red velvet cushions. [Diary March 18 entry – SS Cohen – Guru Ramana]
1949	June 1– new hall [adjoining Mothers temple] declared open [SR 256]
1950 [70y+]	**April 14, Friday Brahman Nirvana of Bhagavan at 8.47 p.m.** At that moment a shooting star, vividly luminous, coming from the South [the present Nirvana Room] and moving slowly northward across the sky and disappearing behind the peak of Arunachala was observed by many in various parts of India.

Sri Ramanarpanamastu

107th Anniversary of Bhagavan Sri Ramana Maharshi's

Advent at Arunachala

Celebrated in New York City

You, your family and friends are cordially invited to join us in celebrating the 107th anniversary of Sri Ramana Maharshi's arrival at the holy Arunachala Mountain.

Saturday 6 September 2003

The program will begin at 11:00 a.m.

at the

Community Center

Hindu Temple Society of North America (Ganesha Temple)

143-09 Holly Avenue, Flushing, Queens, NY 11355

The program will include recitations, bhajans, puja, followed by prasad (lunch). For more information, call (718) 575-3215

The Nova Scotia Ashrama will conduct a program in the Sri Arunachala Ramana Mandiram on August 31st, and other "Advent at Arunachala" programs will occur at other places across North America. Please contact the individuals on the "Ramana Satsangs" list.

Guru Purnima at Arunachala Ashrama, New York

Guru Purnima was celebrated at Arunachala Ashrama in New York City on Sunday, July 13. Peter Fell reports that the program started at 9:00 A.M. with a puja to Ganesha for the removal of obstacles. At 9:30 the "Aruna Prashna" was chanted. This text from the "Aranyakam" of the *Krishna Yajur Veda* is traditionally chanted in the morning of festive occasions and has a powerful impact in restoring and preserving bodily health. At 10:45 A.M. the "Mahanyasam" was chanted. Like the "Aruna Prashna," the "Mahanyasam" is often chanted on important occasions and serves the purpose of purifying those present and the surrounding environment.

Then at noon followed the "Rudrabhishekam," with worship of the Siva Linga and the chanting of "Rudram," an ancient litany to Rudra from the "Samhita" of the *Krishna Yajur Veda*, as well as other Vedic hymns. The worship was completed with reverential chanting of the 108 names of Siva and of Bhagavan Sri Ramana Maharshi. Dr. M. G. Prasad then made some pertinent comments to the assembled devotees about the meaning of Guru Purnima. The finale of the program was a recitation of the second chapter of the *Taittiriya Upanishad*. In this text, recited every morning at Sri Ramanasramam, both now and during the time of Sri Bhagavan, the Guru imparts wisdom to the disciple – a fitting close to a program in honor of the Guru.

Sri Chalapati Sharma led the puja

The Guru Purnima program at Arunachala Ashrama was attended by approximately a hundred devotees, many of whom brought delicious offerings of food, which were enjoyed by all during the distribution of *prasadam*. The program was led by Sri Chalapati Sharma, a Yajur Veda ghanapathi, who retired recently as administrator of the Venkateshwara Temple in Bridgewater, New Jersey. Ably assisting him were Mr. Vishnubhatla Murthy as pujari and Dr. M. G. Prasad, who led the chanting of "Sri Ramana Ashtottaram."

Ramana Satsangs

Satsangs with recitations, songs, readings and meditation have been going on in a few places near or in large cities. Some of them are weekly. If you would like to attend any of these please contact the individuals below for more information.

Boston Area — David & Anna Klegon (617-928-1487 /dklegon@rcn.com)
Detroit, Ann Arbor Area — Prashanth & Shobana (734-327-0109 / prashvis@hotmail.com)
Atlanta Area — Mangalam Kalyanam (678-423-7324) / smoothcutter@hotmail.com)
Washington, D.C. Area — Prakash & Mamtha Adiseshan (703-502-4892 / adiseshan@worldnet.att.net)
Miami, Ft. Lauderdale Area — David & Janet Rubinson (954-755-4758 / arunahill@earthlink.net)
San Francisco Area — Swaminathan & Sangeetha (510-324-1160 / nachiketas@hotmail.com)
Toronto, Canada — Krishnan & Padma Sastri (905-849-6005 / psastri@hotmail.com)
Ottawa, Canada — Anantha Padmanabhan (613-733-8250 / padmanabhan_ananth@hotmail.com)